

# *The Brooklyn Jewish Center Review*

FRANZ WERFEL'S  
THE ETERNAL ROAD

K A D I S H

TOSCANINI CONDUCTS THE  
PALESTINE SYMPHONY  
ORCHESTRA

SURVEY OF THE WORLD'S  
MAGAZINES

JEWISH EVENTS IN REVIEW

JANUARY

1937

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# BROOKLYN JEWISH CENTER REVIEW

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## THE ETERNAL ROAD—A SUB-LIME SPECTACLE

**T**HE production "The Eternal Road", produced by the theatre's greatest director, Max Reinhardt, at the Manhattan Opera House, has surpassed all expectations. The unanimous verdict of the reviewers in the New York press is that never, in all the history of the American stage, has such a spectacle been seen. The happy combination of Franz Werfel, who wrote the text of the play, of Kurt Weil, who wrote the music, and of Reinhardt who directed it, should in itself be a guarantee of the excellence of the production. The spectator is made to live the life of Israel's heroes, prophets and martyrs. He is made to experience some of the glory that permeated the life of the Jew in ages past. And he is made to understand something of the miraculous in the Jew that makes him march on on the road to eternity with a message and an ideal that are eternal.

No Jew dare miss this glorious spectacle, which from the artistic, the dramatic, the aesthetic, as well as from the Jewish standpoint, will rank as one of the great milestones in the history of dramatic art.

## HEBREW IN THE PUBLIC HIGH SCHOOLS

**T**HE Hebrew language is today taught as a cultural subject in a number of the city's public High Schools. The writer recalls with gratitude the small band of loyal Jews through whose efforts this was made possible. In the High Schools where Hebrew is taught, hundreds of boys and girls are acquiring a knowledge and an appreciation of that tongue which they missed in their earlier years. But this course does more than that. It wins a new respect for Hebrew from all the students of the school, who note that Hebrew is regarded by the leaders of our educational system on a par with French, Italian, German and English, and as a language to be studied and mastered by the modern cultured man or woman.

There is a likelihood that the subject may be introduced in a number of additional High Schools if—and there is the rub—*there will be a demand for it*. These schools require a minimum of seventy pupils before they will introduce the course.

It is essential for pupils attending the 8B classes in the elementary school and Junior High School to specify that they want to take Hebrew as one of their foreign languages. Pupils in the regular High Schools may also elect Hebrew, and thus show their preference. Parents should speak to their children of the importance of such selection. The Jewish Education Association of New York, which deserves a great deal of credit, for the success and spread of this new educational effort, is at the service of all pupils and all parents who seek further information about this important matter.

It is to be hoped that the Jews of our Borough will be fully alive to this great opportunity that is theirs, to make Hebrew a living, vital force in the culture of our children.

## THE MEMBERSHIP CAMPAIGN ACHIEVES SUCCESS

**M**ORE than two hundred new members have been enrolled in our Center family in the short interval of time to which the recent Membership Campaign was limited. It is true, the 500 mark, originally set, was not reached. It must, however, be admitted that that was too high a goal to be achieved in so brief a period. To have succeeded would have been almost a miracle. We may congratulate ourselves that almost half of that quota was reached. The greatest credit is due not only to Judge Emanuel Greenberg, who led the campaign, and his devoted committee, but also to every member, every man and woman who participated in this glorious effort; to every one who proposed even one new member.

Even though the campaign officially is closed, let us not be content with what we accomplished, worthy and

great as that accomplishment is. Let us endeavor to enlist new recruits all the time until the goal, originally set, shall be achieved.

## CONGRATULATIONS! A JEWISH CONGREGATION BURNS ITS MORTGAGE

**B**ROOKLYN JEWRY is to be congratulated. At last, this borough can point with pride to one congregation that has so far advanced in the conception of its duty to the Synagogue that it actually burned its mortgage, and thus stands free and clear of all debt.

On Sunday evening, January 24th, Congregation Shaare Torah of Bedford Avenue, near Church, at a banquet which will be held in our own Center, will publicly celebrate this great event. An impressive ceremony will be enacted by the Rabbi and lay leaders of that congregation, who will put to the flames the mortgage which for a long time hung over the synagogue.

We congratulate our sister congregation, Shaare Torah, its spiritual leader, Rabbi Joseph Miller, and all the officers and members of that congregation. We say to them: *Ve-yasher Kochachem!* You have set a noble example to all Jews of our city. We hope and pray that in our own lifetime we may witness such an event in our own Brooklyn Jewish Center, and that all Jews of this borough, affiliated with synagogue work may be privileged to see with their own eyes such an event in the life of their own congregations.

—Israel H. Levinthal

## THE METROPOLITAN CONCERT

**I**N its endeavor to eliminate the annual Bazaar, the Center will conduct its first Concert at the Metropolitan Opera House, March 14th. It is an ambitious task, but we are confident that with the loyal support of the membership the event will be a huge success.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1. per year.

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Israel H. Levinthal, J.D., L.H.D., Rabbi

Joseph Goldberg, Administrative Director

# TOSCANINI CONDUCTS THE PALESTINE SYMPHONY ORCHESTRA

(REPORT BY R. Da C. IN "THE PALESTINE REVIEW")

**T**HE same programme on three consecutive days—at the final rehearsal, the opening concert and the workers' concert—a three days' experience of such intensity as few, if any, of the participators have ever before experienced. The most soaring superlative of praise is but a weak, faint-winged medium to describe such a feast. And if the enthusiasm expressed in the following words appears to be exaggerated, let it be borne in mind that not even the wildest adulation can do justice to the gift which Toscanini and Huberman have bestowed to-day on Palestine, music in general, and the happy audiences.

The final rehearsal was on Friday morning. Tickets had been distributed to musicians and to artists in order to test the acoustic properties of the new hall in Tel Aviv when filled. Needless to say, no sooner was this known than the body of the Tel Aviv artists swelled overnight to the goodly number of over 2,000. Anyone who had as much as looked on a canvas from afar styled himself a painter; and anyone who could read two notes dubbed himself a musician—anything to justify admittance! The hall was filled to the last seat.

Toscanini conducted. Everybody in the hall—the real "musicians," the laymen, the critics, the British soldiers, and the members of the Fire Brigade—all were caught by the baton of the white-haired wizard on the platform; the magic spread through the orchestra down to the masses, calling up a silent ecstasy while the playing went on, and a wild storm of rejoicing in the pauses and at the end.

The effect was the same on the following day at the opening concert—enhanced by the presence of the public who attended in real metropolitan state. Still greater was the effect on the next day at the concert for the Tel Aviv workers, when a greater ease and lack of constraint on the part of Toscanini and the orchestra was reflected in the greater freedom of the audience.

What is the secret of this overpowering effect? Certainly all kinds of factors, working quite independently of each other, combined here in a most

happy and unique manner. The first, is Toscanini's genius. Many among the audience had already heard him in Europe or America, but experienced anew the magic of this sexagenarian in Tel Aviv. The second symphony of Brahms, the "Unfinished Symphony," the Scherzo from the "Midsummer Night's Dream," the "Oberon" overture—all these rose up clad in a new splendour under the fashioning hand of a creator—revealing their innermost depths of beauty. Toscanini has no "interpretation." He does nothing but show what the composer meant. He

starts out from the architectural construction of the composition, following every line and tracing out the whole; his forte is a real forte, his piano a real piano; the crescendos are not whipped up artificially, but are logically evolved out of the proportions of the whole construction and are, for this very reason, of such overwhelming force.

He clears the Brahms of all the cobwebs, all the false mysticism which has encumbered it, and there emerges something which is clear as southern sunshine. He lets the Schubert sing  
(Continued on Page 23)

## THE NEW TESTAMENT'S DEBT TO THE OLD

By THE REV. RUSSELL J. CLINCHY

(Pastor of Mt. Pleasant Congregational Church, Washington)

**A**S a Christian minister, I want to point out the way in which Christians make references, unintentionally, to the superiority of the New Testament over the Old.

People fall into the common error of believing that the Old Testament represents a religion of stern and unrelenting justice based upon literal interpretations of law, while the New Testament exemplifies a religion of love and mercy.

It is a common Christian failing and is based upon the general heritage given to all Christians that such must be the case because Christianity arose out of the historical events of the New Testament and the remembrance that Jesus of Nazareth emphasized the necessity of mercy as well as justice.

It is not good for the Christian to continue to believe such a premise. It is true that Jesus gave great emphasis to an appreciation of love and understanding and mercy, but it must be remembered that every quotation He used He took from the Old Testament. He said we should love our neighbors as ourselves, and He quoted that from Leviticus; that God desires mercy and not sacrifice—a quotation from Hosea; and when He wanted to describe His whole mission and purpose in life He quoted from Isaiah in that famous passage beginning, "The spirit of the Lord is upon me . . ."

It is just as important to remember the spiritual content of the Old Testament. In no other literature do we find a more moving expression of a father's love than in the words of King David over the death of his son who had rebelled against him—"O Absalom, my son, would to God I had died for thee!"

There is presentation of the love of men for each other who were destined to be enemies, as in the friendship of David and Jonathan. There is no story in all the world which better expresses the warmth and tenderness of family loyalty than that in the Old Testament story of Ruth and Naomi as, from the Jewish heritage of family devotion, Ruth says to her mother-in-law, "Whithersoever thou goest, I will go."

It is well to remember also that while the Hebrew prophets were concerned with justice, they were concerned also with mercy. It is Isaiah who wrote, "Come now and let us reason together, saith the Lord; for though your sins be as scarlet, they shall be white as snow."

Let us remember that the source of all the sympathy and understanding which characterizes the spirit of Jesus of Nazareth was in the Old Testament in which He was reared, and whose immortal words were on His lips as He died upon the cross.

—Brooklyn Daily Eagle



# THE ETERNAL ROAD

SUMMARY OF THE BEGINNING AND CONCLUSION OF THE GREAT SPECTACLE

By FRANZ WERFEL

*A part of a congregation, all old men, is assembled in a Synagogue. Clad in their white shrouds they crouch on low stools or on the floor in front of the .Mnemor. They have finished the liturgical mourning for the destruction of the Temple; stumps of candles stand before them. Through two narrow portals, right and left, enter in crowds the other persecuted and driven Jews. Most of them are bowed under the load of their sacks. The women and little children disappear into the women's balcony, separated by a balustrade from the main synagogue. The President of the Congregation seeks to establish order.*

THE PRESIDENT (in a sharp whisper)  
No noise! Can you not step softly?  
Black is the night in Israel.

THE ADVERSARY (whose voice has an habitual jeer)  
Who has ever heard of its being daylight in Israel?

THE PRESIDENT  
Go on! Go on! Let the women go to their places! See to it that the children are silent.

*A scene from "The Eternal Road"*

THE TIMID SOUL

Have you appointed watchmen to warn us of the coming of the mob or of the king's soldiers who will slay us?

THE ADVERSARY

If the mob kills us anyhow, how will it have profited us that the watchmen warned us in advance?

THE PRESIDENT (to the two doorkeepers at the right and left)

Are we all here? Then lock the doors!

ONE OF THE DOORKEEPERS

We cannot lock the doors yet. Our Rabbi has gone to intercede for us and is not yet here.

THE PRESIDENT

The Rabbi bade us not to wait.

THE TIMID SOUL

Our Rabbi has gone to intercede with the king. We may yet be saved.

VOICES

Our God, blessed be He, is a merciful God. . . . Our congregation has been in this town for centuries. Why should they kill us or drive us out? The king will forbid our enemies to rouse the rabble against us.

THE ADVERSARY

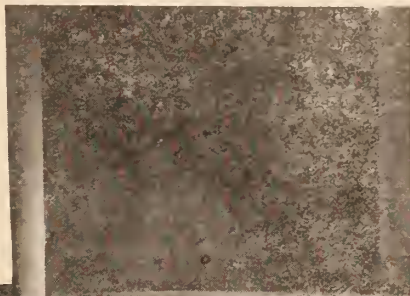
This people never acquires any sense. . . . From age to age it is smitten and yet always befools itself again with the hope of redemption. Look at me! I am providing redemption for Israel, for I have neither wife nor children.

THE PIOUS MAN (rising from a group of others who have all drawn their praying shawls over their heads)

It is the price of our apostasy that we are paying. Do not wail nor listen to the words of the ignorant. There is no time to be lost . . . the night has scarcely begun. We must pray; we must storm the throne of the Eternal and shake the heart of the All-Merciful. . . . Draw the curtain aside from the scroll of our holy Law that our eyes behold it and it alone.

*The curtain is drawn aside and the Torah-scroll exposed to view.*

Consider not life; consider not death.





Gather all your strength of supplication and force the Messiah to come down to us. . . .

THE ADVERSARY

The Messiah whom you people would acknowledge will hardly care to appear.

THE PRESIDENT

Are we all assembled? Are there yet those who approach in the dark?

*He gives the doorkeepers the signal to shoot the latches. At that moment both doors are rudely thrust open from without. Framed in the left doorway appears the Estranged One with his Thirteen-Year-Old Son and remains standing there hesitantly. By the Right enters in a state of excitement the Rich Man, followed by his serving-men who are bent double under their loads.*

THE RICH MAN (to his serving-men) Clear a space! (*His hand clutches his heart.*) Five houses I leave behind me in this town. Can I take along my five houses?

THE ADVERSARY

That is a very just question. It comes from the heart. I like that question. But you should have asked it before you bought your five houses.

THE PRESIDENT

We have not often seen you here. . . .

THE RICH MAN

Did I not give money whenever I was asked? I am assuredly no renegade. But I no longer belonged with these outcasts. I am a respected man among those others, too, and like them and their equal in every way. The king himself has addressed me on more than one occasion and has bidden me to his very table.

THE ADVERSARY

Woe to us both! You lose your cosy houses and I lose my cosy envy. . . . What are we to do now?

THE RICH MAN

Why can we not be like those others? . . . Push a few benches together. Give me my bedtime draught!

THE PRESIDENT (sternly)

We are fasting and praying here tonight!

*A group has meanwhile gathered about the Estranged One and his Son.*

VOICES

A stranger . . . an outsider. . . .

THE PRESIDENT

What do you seek here?

THE ESTRANGED ONE

Long, long ago I had forgotten this community into which I was born. I had forgotten when I was a boy like

my son here. For I had become wholly at one with the people of this land. I was wholly contented so and did not wish to be reminded of you and of the past—and of the dark. I shall be honest with you! I would not have come back, had not the people recognized me by my face. Now we must seek protection in this forgotten house — my son and I. . . .

*A wave of strong emotion passes through the congregation.*

THE ADVERSARY

Make yourself at home in the good old home of a prison. Escape? It simply doesn't exist! Your very face may be tailor-made in the world's latest fashion. The hour comes when—back you go! So come on, come in! Don't pretend to be such a complete stranger!

VOICES

His very father, peace be upon him, would show him the door. . . . Why should we be troubled with renegades? Let them go to those whom they sought out. . . .

*The Estranged One makes a motion as though to go.*

A WOMAN'S VOICE

Take him in for the sake of his pious parents. . . .

THE PIOUS MAN

No soul is to be cast out from Israel!

THE PRESIDENT

Stay!

*He leads the Estranged One and his Son to the last row of the congregation, where they sit down.*

THE TIMID SOUL

Oh! Do you not hear? The howling of the mob . . . the distant drums of the soldiers?

WOMEN'S VOICES

What keeps our Rabbi? Has anything happened to him? Has he been hurt? *At this moment there is heard a brief threefold knocking at one of the barred windows. The people rise excitedly in their seats.*

THE PRESIDENT

It is the sign. At last. Our Rabbi . . . *A latch is shot back. The Rabbi enters followed by two Elders. The men of the congregation surround him and storm him with their questions so that he makes his way very slowly to the Almemor.*

THE QUESTIONERS

Did the king receive you? . . . What did you succeed in doing? . . . Are we to be driven out of the country? . . . May we return to our homes? . . . Has there been any more looting? . . . Do those in power really desire our de-

struction? . . . Woe, you are silent, Rabbi. . . . Does that mean death? Death? No, no! . . . Woe! But why are you silent?

*The Rabbi, having reached the Almemor, takes his head in both his hands and in utter silence bends his face over one of the pulpit-desks.*

THE PIOUS MAN

Be silent! Ask no more! Behold, softly he communes with the Eternal. . . . Do not disturb him!

THE CONGREGATION

Perhaps he is communing with the Eternal. . . .

THE ADVERSARY

It's possible. . . . What is quite certain is that he knows no way out.

*The voices of the congregation sink to a moaning murmur.*

THE ESTRANGED ONE'S SON

Father! I feel a great dread. . . . Why are we persecuted? Why did you never speak to me of these things? Why did I know nothing at all?

THE ESTRANGED ONE

I wanted to spare you this heaviest of burdens, my child. Now you must bear it all the same. . . .

THE PIOUS MAN

He stirs . . . the Rabbi . . . the Eternal is no longer with him. . . .

(With several of his fellows he reverently approaches the Rabbi on the Almemor.)

Forgive us, our Rabbi! This congregation in Israel is assembled, men, women and children. We have put on our shrouds; we have castigated us. Devout souls here desire passionately to watch through the night and not to ask concerning their fate till sunrise. Look you, there are those among us who are strong and valiant in supplication. They may be able to move, to stir, nay to bend the Almighty, blessed be He, to have compassion. Will you not decide upon the order of the prayers? This night is long.

THE RABBI (raises his head)

This night is long. And the smoky morning will be late, seeing it is autumn. . . . What would you? Pray to be spared? Move, stir, bend the Eternal, the Unchangeable — to change? Not so! Not so! It is for us to remember. . . .

THE PIOUS MAN

Remember? What do you mean by that word?

THE RABBI

Bring me the scroll of the holy Law!

THE ADVERSARY

Memory and Law . . . The feeblest beast has claws and teeth for self-de-

(Continued on Page 21)

# K A D I S H

By ROSE PRIESTER

*(This sketch was written by a lady, now living in the United States, who actually experienced the incidents described in it.—Editor)*

Time: 1918-1919

Place: Fiume

Scene I—In the department store where I was manager.

Scene II—In the Jewish Synagogue.

Scene III—On the street.

Were I to illustrate this story with photographs, I could convey some idea of how tense and colorful Fiume looked after "the peace broke out"—a bitter and sarcastic labeling by those who lost the War.

The position I held in a department store, people living under normal conditions in this country could not understand. Besides being an omnipotent manager, I was a kind information bureau personified. I came in contact with every class, from the ordinary citizen to the mayor and governor of the city in time of peace, and to the military commandant when the city became a War Territory. I had ample opportunity to make interesting studies.

When the first regiments of the Allied Forces marched into Fiume as a result of the Treaties of Versailles, the inhabitants sincerely rejoiced, because they expected that many vitally important questions would be settled for them.

The first regiments were Italians, the second French, and soon the English and the Americans followed. The Americans, especially, aroused real joy. Our expectations of the United States of America were more than it is possible to portray. It was willingly forgotten that not long ago we had considered them our enemies. The situation of the City and Harbor had become so precarious that we looked to the United States alone for salvation.

Consequently, the Americans were received with the utmost hospitality. They, in turn, were very kind to the population in every respect. However, it is another story that these Allied regiments could really not do for Fiume what was expected of them: solve political and economic problems and draw certain demarcational lines to suit the taste and longings of the civilians. These were beyond their power and ability.

Having no more to do than make the residents of Fiume feel safe, they had plenty of leisure. The discipline of the Allied Forces at that time was somewhat looser than we had been used to under the Central Powers. Thus it happened that soldiers and officers practically invaded the establishment where I was manager. It was a new experience for us to have someone in a store just looking around, trying to pass the time away.

The Europeans, who were accustomed to more leisure than the matter-of-fact Americans, could not understand how one could make a store a center of recreation and relaxation. In Central Europe people visited a store for the sole purpose of buying. For amusement they had institutions of a different nature. They had coffee houses, for instance, where they might play cards, chess or billiards, or read newspapers of every denomination and nationality, and all this to the accompaniment of music.

In these coffee houses people could discuss politics to their heart's content. Citizens could review theatres and their actresses; talk about concerts, books and their authors; they could thresh out economic problems, and sip their "melange", their "Kaputziner," or "framboise." The reigning subjects just then were politics, diplomacy and war. (Many a European directed world welfare efficiently at a coffee house table, while at the same time playing games and listening to music.)

I became closely acquainted with a sergeant. The conversation between the Americans and myself was "picturesque." While we tried to talk a great deal, more was left unsaid.

I had a pocket dictionary which helped very little, because when I finally found what I wished to say the Americans wanted to know something else. I had never encountered such a group of jolly and inquisitive men. They would fire questions with the rapidity of a machine gun. However, we learned to understand each other and became friendly. For general information and advice I was sought by many of them.

One Saturday forenoon the sergeant told me he wanted to go to the temple. I appraised him with consternation.

I had no idea that he was a Jew. I attempted to give him careful directions but my vocabulary was limited and he could not understand me. Then I remembered his Captain, a young fellow with whom I had, on several occasions, spoken in German. I asked him: "where is Captain Sturges?" I thought the Captain could interpret my directions to him.

The sergeant's answer was clear to me without the aid of the dictionary, because he ejaculated with a sneer: "That rat!" (Ratte in German.)

What brought forth this comment was explained later on. It seems that the sergeant had asked for a two hours' leave the night before and Captain Sturges, for reasons of his own, had refused. Hence, the sergeant's: "that rat!"

Under the circumstances I, myself, escorted the sergeant to the synagogue. It was much easier than trying to explain.

On the way to the temple he told me that it was the anniversary of the death of his father and mother, who had been killed in the dreadful 1906 pogrom in Kishenev, Russia. As he was dying from his terrible wounds his father had requested his son to say *kadish* for him and the already dead mother. After the massacre he emigrated to America and lost all contact with his sister, who had survived the pogrom with him. He had dreamed of finding her again, but feared his hope was in vain.

My companion complained that because *the rat* had not permitted him to go to the temple the previous night that had been the first time that he had failed his father since the Cossacks had slaughtered him.

On the way to the synagogue I was surprised to meet an old acquaintance, an ex-soldier. Although the War was over this man wore the uniform of one of the Hungarian regiments. His family had believed him missing, because they had not heard from him for more than two years. The last message they had received was an official notice that he had been captured in Russia.

I was extremely glad to see my friend. He had arrived only an hour

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# Survey of the World's Magazines

Revealing the Contemporary  
Jewish Scene

Selections of Fact and Comment  
from Leading Publications

## TABULATING THE POSITION OF THE JEWS IN EUROPE

By **Herbert J. Seligman**  
in "*The New Republic*"

### GERMANY

General population: 66,044,161  
Jewish population: 400,000

Jews are discriminated against by a body of laws which specifically names them. Jews are held to be not part of the "German community" and therefore have neither civil nor political rights. Boycott and exclusion of Jews from education and professions, arts, and increasingly from every employment in commerce and industry, is part of the official government program. It is the expressed intention of the government to extirpate 400,000 Jews remaining in Germany and the laws, their judicial interpretation and execution, as well as extra-legal activity, are directed to this end.

Half of the 400,000 remaining are workless, without any possibility of obtaining jobs. One in five of the entire group is estimated to be on relief. Increasing exclusion and boycott can only rapidly worsen the catastrophic condition.

### AUSTRIA

General population: 6,759,062  
Jewish population: 190,000

The phrase "gum-shoe" or "rubber-soled" anti-Semitism has been coined in Vienna to describe the quiet and outwardly polite exclusion of Jews from government and from semi-official employment. This exclusion applies to the professions as well as to commerce and industry.

Approximately 175,000 of the 190,000 Jews in Austria are concentrated in Vienna, where poverty is intense among professional and former middle-class as well as among working people.

### BELGIUM

General population: 8,092,004  
Jewish population: 63,000

Jews enjoy full equality.

Rexist movement, like all fascism, has strong anti-Semitic tendencies.

### BULGARIA

General population: 6,090,215  
Jewish population: 47,000

No official persecution against Jews in Bulgaria, although the government intervenes in Jewish community affairs, controlling Jewish schools and community budgets.

Strong anti-Semitic movement. Educational opportunities limited.

### CZECHOSLOVAKIA

General population: 14,729,536  
Jewish population: 380,000

Jews enjoy full freedom. No racial prejudices in government circles. Anti-Semitic propaganda checked by law.

Anti-Semitic movements affect earning power of Jews, especially desperately impoverished groups in Sub-Carpathia.

### DENMARK

General population: 3,550,656  
Jewish population: 7,100

Jews enjoy full equality.

### ESTONIA

General population: 1,126,383  
Jewish population: 4,500

No official discrimination. Jews still retain officially their cultural autonomy.

### FINLAND

General population: 3,667,067  
Jewish population: 1,750

Jews enjoy full equality. Anti-Semitic propaganda punishable by law.

### FRANCE

General population: 41,834,923  
Jewish population: 230,000

Jews enjoy full freedom and equality.

The fascist movement under Colonel de la Rocque has for the moment been decisively checked by the coalition supporting Premier Blum. Thousands of German refugees in France constitute a serious problem.

### GREAT BRITAIN

General population: 46,178,884  
Jewish population: 340,000

Jews enjoy full freedom and equality.

A fascist movement under Oswald Mosley directed against Jews is meeting strong opposition from labor and from all liberal forces in the nation.

### GREECE

General population: 6,204,684  
Jewish population: 98,000

Jews not officially discriminated against.

In recent years Jews have been made a political football, and have been beaten physically. Anti-Semitism is an issue, though the Jews are strongly defended by public men and sections of the press.

### HOLLAND

General population: 8,392,102  
Jewish population: 115,000

Jews enjoy full freedom and equality. Propaganda of race hatred prohibited and punishable by the law.

Because of the proximity of Germany, the refugee problem is urgent. There is a well defined anti-Semitic movement in Holland.

### HUNGARY

General population: 8,688,349  
Jewish population: 440,000

The government does not interfere with anti-Semitic activities. Officially Jews are not persecuted.

Anti-Semitism is strong. There is a definite *numerus clausus* in the universities.

### ITALY

General population: 41,176,671  
Jewish population: 52,000

No discrimination against Jews.

Anti-Semitic utterances have become more frequent since the ties with Germany have been closer.

### JUGOSLAVIA

General population: 13,934,038  
Jewish population: 70,000



Nazi centers of anti-Jewish propaganda closed by the police.

Strong anti-Semitism exists.

#### LATVIA

General population: 1,900,045

Jewish population: 97,000

Jews are excluded from the legal professions, although not by law.

Anti-Semitism is strong in both Latvia and Lithuania. In both countries there is extreme poverty among the Jews.

#### LITHUANIA

General population: 2,340,038

Jewish population: 177,500

All Jewish teachers' seminaries are to be closed. Jews are excluded from the professions. No official restrictions.

#### NORWAY

General population: 2,814,194

Jewish population: 1,400

Jews enjoy full freedom and equality.

#### POLAND

General population: 31,927,773

Jewish population: 3,150,000

Increasing establishment of government sales monopolies—*e.g.*, matches, salt, chemicals, buses—in which Jews receive no employment; restriction of *schechita*, or kosher slaughtering, thereby depriving many Jews of this employment; sanitary regulations governing operation of bakeries, groceries and food stores enforced stringently against Jews; exclusion from schools and a rigid *numerus clausus* at universities.

Masses of Jews impoverished. Over a million are literally starving, two million others desperately struggling against overwhelming odds to sustain life. Boycott in some communities amounts almost to "hunger blockade," preventing even purchase of necessary food. The widespread economic war against Jews breaks out in sporadic acts of violence, even murder, in many localities.

#### PORTUGAL

General population: 6,825,883

Jewish population: 2,600

No discrimination.

#### RUMANIA

General population: 18,025,037

Jewish population: 1,050,000

The *numerus clausus* approximating the *numerus nullus* in Rumanian universities. Government-controlled radio station, Radion, permits anti-Jewish broadcasts.

Extreme poverty throughout northern Rumania, especially Bessarabia.

Universal boycott accompanied by sporadic acts of violence is intensifying desperate condition of Jews throughout the land.

#### SWEDEN

General population: 6,141,571

Jewish population: 7,200

Jews enjoy freedom and equality.

#### SWITZERLAND

General population: 4,066,400

Jewish population: 17,600

Jews enjoy freedom and equality.

A well marked anti-Semitic movement has not gained power.

### THE ARABICIZED JEWS in IRAQ

By Ruth Morse in  
"Opportunity"

ONE becomes so accustomed to thinking of Palestine as the white hope of the Jews of Germany and Eastern Europe, that it came as a shock to me when most of the young Jews I met in far-off Baghdad, metropolis of Iraq, were eagerly making their plans to settle in Eretz Israel. For in this one-time glorious capital of Arab learning, where Haroun el Rashid, the Golden Caliph, walked by night the spectre of Jew-hatred stalks both day and night.

That the Jews of Iraq are today still unwanted and hated strangers in this earliest land of Jewish migration is an interesting comment on the claims of assimilationists. Yet they have been Arabicized to a great extent. Certainly it would be hard to tell them apart from the rest of the population. They wear the fez and the new, black Iraqi headgear. They and their children speak Arabic. Hebrew is used only as the language of prayer. I have been in Jewish homes in Baghdad where I could not exchange a word with the members of the family because their only language was Arabic. Some of the Jewish women still go veiled when they step out of their houses, as is the custom of the land. The men sit cross-legged in front of their niches in the bazaars and sip Turkish coffee. Many times I made purchases from them (with the help of an interpreter), and did not know that I was dealing with Jews. The Iraqi Jews have been Arabicized by the passing centuries. They have had more time for it than we have for becoming Americanized and some of us have made a pretty good job of it in one generation.

They have been Arabicized in everything but their religion. On the Sab-

bath and on Jewish holidays the iron corrugated shutters which close off their little cubby-hole stores from the street are rolled down tight and the synagogues of the *Alliance Israelite Universelle* are filled.

Though a Jew from America may not be able to tell an Iraqi Jew from an Iraqi Moslem, the Moslems themselves have no such difficulty. Anti-Semitism, perhaps one should call it anti-Jewism, when it applies to a Semitic country, is making life bitter and dangerous and without hope for the future for the Jewish people of Iraq.

Palestine and Iraq are only a thirty-hour journey apart. It takes a day and a night to cross, by motor coach, the five hundred-odd miles of desert which lie baking in the sun between Baghdad and Damascus, and from there it is only six hours to Haifa. By air, the trip between Baghdad and Damascus takes only four hours. Almost near enough for a week-end visit, but it may as well be a world away when the Jews of Iraq try to get permission to enter Palestine, or, for that matter, permission to leave their own country.

The difficulty of getting Palestinian visas and the scarcity of Jewish Agency certificates are well known. But in Iraq there is an added hardship, in some cases almost insurmountable. Even after the British requirements have been met and the British Consulate has granted a visa, the Iraq Government withholds the issuance of a passport to its Jewish citizens who wish to go to Palestine.

Certificates, visas, passports—appurtenances of modern government—the Jews who, twenty-five centuries ago followed Ezra out of Babylon needed none of those. But today the Jews of Iraq are waiting for those documents as for the Messiah—so that history may repeat itself and Jews may leave the Babylon of their captivity for the Zion of their dreams.

### ARE JEWS MORE SUSCEPTIBLE TO INSANITY THAN NON-JEWS

By Dr. Benjamin Malzberg, N.Y. State Dept. of Hygiene, in "Mental Hygiene"

FOR many years the psychiatric world has undoubtedly been of the belief that there exists an unusual propensity among Jews toward the development of mental disorders. This belief appears to rest partly upon

(Continued on next Page)

general observation, and partly upon certain historical facts, from which it was reasoned deductively that there must be a disproportionate amount of mental disease among Jews. We are told that Jews belong to a minority group, and that there is a tendency in such groups to respond with feelings of inferiority in ways that encourage the development of psychoneurotic trends. Since Jews have undergone long periods of persecution, and have been compelled through the force of circumstances to live under unhealthy social conditions, such as excessive degrees of urbanization and a too great attachment to purely intellectual pursuits, it seemed self-evident that the ground must have been fertile for a crop of mental disease.

Attempts have been made to bolster such deductive reasoning by appeals to the general experience of practicing physicians, especially psychiatrists and neurologists. The late Dr. Fishberg summarized much of the opinion of this type in his book on the Jews, in which he wrote as follows: "Nearly all physicians who have practiced among the Jews agree that derangements of the nervous system are frequently met with among them. This impression has been largely gained by observing the intense worry and anxiety displayed by relatives and friends of patients in cases of even slight illness. . . . The Jews are more affected with the so-called functional nervous affections, especially neurasthenia and hysteria, and most of the physicians who have an extensive experience among the Jews testify that hysteria in the male is a characteristic privilege of the children of Israel."

This view is also held by Dr. A. Myerson who wrote: "There need be no difference of opinion about the liability of the Jews to psychoneuroses. Step into any clinic for nervous diseases in any large city in Europe or America and the Jew is unduly represented amongst the patients." Dr. Southard, however, attempted to explain this away on the ground that Jews are more inclined to seek medical advice and treatment than are non-Jews, and that their apparent statistical excess is, therefore, purely adventitious.

These views are based almost entirely upon general impressions, not upon accurate statistical enumeration. Whether it be true or not there is a disproportionate number of Jewish psychoneurotics, there are sound reasons for holding a suspended judgment with

respect to views based solely upon general impressions or observations. It is well known that it is the striking and, therefore, the unusual that generally remains in the imagination. And a Jewish psychoneurotic, it may be agreed, is striking enough in his outward behavior.

Whether, however, it is possible to generalize such results is exceedingly doubtful. One may even say that it is dangerous to draw conclusions from general observations, for there is a plethora of evidence from other fields to indicate that accurate, precise measurements and rough estimates are not always in agreement. Two examples may be cited from anthropometry. It was long believed that the size of the forehead is an index of intelligence. Not until recent years, with the introduction of exact measurements and the use of correlational analysis, was this belief fathered by Lombroso concerning the physical differentiation of criminals from the general population. Without careful measurements one would hardly suspect the degree of error involved in such an apparently self-evident proposition. Yet the exceedingly careful and thorough work of Dr. Charles Goring showed that the foundation for such a belief existed only in the imagination. So it may well be with respect to the belief in the alleged predominance of Jewish psychoneurotics. Until we have statistics of a basic kind, carefully standardized, it will not be possible to give a definite answer to this question. . . .

For reasons set forth in earlier papers,<sup>1</sup> I considered statistics derived from New York State as affording satisfactory evidence of the relative prevalence of mental diseases among Jews and non-Jews. I showed that in 1920 the Jewish population of New York State contributed 44.7 first admissions to the New York civil state hospitals per 100,000 general Jewish population. The non-Jews had a corresponding rate of 69.2.

A further comparison for 1927 showed that the Jews of New York State had a rate of first admissions of 42.3, compared with 75.1 among non-Jews.

To make the comparison still more valid, I limited it to New York City for the year 1925, and included first admissions to all institutions for mental disease, whether public or private. On this basis Jews had a rate of 42.7, non-Jews, 81.1. Not only did the Jews have a lower rate with respect to all

psychoses; they also had lower rates for each of the more important groups of mental disease. Thus Jews had a rate of 16.0 for dementia praecox, non-Jews 23.5. In the manic-depressive psychoses, Jews had a rate of 10.0, non-Jews 11.3. In general paresis, the rates were 4.2 and 10.3 for Jews and non-Jews, respectively. In the alcoholic psychoses the Jewish rate was only 0.1, compared with 5.9 among non-Jews.

These rates were derived from an analysis of the largest Jewish population in the world, exclusive of that of Eastern Europe, for whom sound statistical data are not available. The number included far exceeds any of those cited in the numerous German studies, and consequently the results for New York State are of exceptional significance.

In order, however, to rule out the possibility of chance results, I made similar analyses for the states of Massachusetts and Illinois, both of which not only have large Jewish populations, but possess excellent systems for the care of the mentally diseased and provide standardized statistics.

During the years 1926-1928, the Jews of Massachusetts had an average annual rate of first admissions of 31.2, compared with a rate of 73.6 among non-Jews. In Illinois, Jews and non-Jews had average annual rates of first admission of 29.6 and 64.2, respectively, during the years 1926-1928. In each of the individual groups of psychoses, Jews again had lower rates than non-Jews. Thus, with respect to dementia praecox, Jews had a rate of 11.4 in Massachusetts, non-Jews a rate of 16.2. In Illinois the rates were 13.7 and 16.0 for Jews and non-Jews, respectively.

The three sources of evidence are, therefore, in accord with one another, and indicate that far from having a disproportionate amount of mental disease, Jews actually have less mental disease than non-Jews.

<sup>1</sup> The Prevalence of Mental Disease Among Jews (Mental Hygiene, October, 1930) and Mental Disease Among Jews (Mental Hygiene, October, 1931).

## "ANGLO-JEWISH PORTRAITS" A New Book Which Serves as a History of English Jews

From "The Connoisseur"

(This book has 190 pages, 48 plates and is priced at 1 pound 10 shillings. The edition is limited to 500 copies—Editor.)



**T**HIS interesting compilation, the first important book issued by the Jewish Museum in Upper Woburn Place (London) was well worth the undertaking. Together with the author's own portrait collection (upon which the book is mainly based) it represents the first attempt to bring together every known Anglo-Jewish portrait engraved, prior to the accession of Queen Victoria. Material has also been drawn from the Library of the Jewish Theological Seminary in New York, from the British Museum, the Jewish Museum and the Mocatta Museum.

The catalogue is rich in descriptive notes, in which there is much entertainment, especially in the racy anecdotes accompanying the caricatures, and actually goes beyond its title. It includes such compositions as the satire on the formation of the *Alliance British and Foreign Life and Fire Insurance* (now so well known as the *Alliance Assurance Company*) by Nathan Rothschild and Moses Montefiore. This clever plate was designed by an amateur (in the style of Cruikshank) and published by H. Fores. Another such plate, an intentionally scandalous piece of calumny upon Jews is *The Jerusalem Infirmary—alias a Journey to the Valley of Jehosaphat*. Of the portraits which make up the bulk of the illustrations few are more interesting or of more human appeal than those of the Jewish pugilists—among whom *Daniel Mendoza* (1763-1836), the conqueror of Humphries in their second battle, holds pride of place, worthily seconded by *Dutch Sam*. The very first name on this Jewish roll of fame, is, by the way, that of a pugilist—one *Barney Aaron*, nicknamed the *Star of the East*. Most appropriately, the frontispiece to this book is a reproduction of Rembrandt's etching of Manasseh Ben Israel, the chief instrument through his mission to Oliver Cromwell in securing the re-admission of the Jews to England. There are portraits of actresses, financiers and politicians, philanthropists, rabbis and musicians in this fascinating book which is sponsored in a foreword by Mr. H. M. Hake, Director of the National Portrait Gallery. The production is worthy of its interesting matter, and forms a valuable document.

## BURIAL PRACTICES AMONG BIBLICAL JEWS

By H. L. W. in  
"The Christian Century"

In answer to the question: "Was cre-

mation the usual method of disposing of the dead among the Israelites? That seems to be the significance of such passages as Jeremiah 34:5. Were other methods employed?"

**C**REMATATION was never practiced among the Hebrews. The usual rite was burial, as in the cases of Sarah (Gen. 23:19), Joshua (Jud. 2:9) and many other instances. To be deprived of interment was to be disgraced (1 Kings 13:22, etc.). A part of the superstition of the age was to connect the departed spirit with the body as long as possible, to insure it quiet, and prevent its restless wandering about as a menace to the living. The Semitic nations all buried their dead, as did the Egyptians, although the latter attempted to preserve the body for activities in the future life by the process of embalming. This was never resorted to by the Hebrews save under Egyptian influence, as in the case of the body of Joseph (Gen. 50:26).

The burning of a human body was regarded as an insult to the dead, an act that called for rebuke and punishment, as in the case of the king of Moab, who burned the body of his neighbor of Edom (Amos 2:1). To burn the bones of the dead was an act of profanation, a defilement of the place where it occurred (2 Kings 23:16). The treatment of the bodies of Saul and his sons by the men of Jabesh-gilead might seem at first to be a violation of the respect due to the dead, to say nothing of the remains of a king to whom they were indebted for deliverance from enemies (1 Sam. 31:12, 13). But the corpses had been mutilated and hung up in token of disgrace. It was the kindly act of these grateful men to save the remains from further mistreatment by putting them beyond the power of the Philistines to do them worse injury, by burning the flesh (if the text is correct) and burying the bones. Perhaps a better reading omits (with Moffatt) all references to burning, and states that they buried the bodies under a sacred tree.

In instances in which the bodies of offenders were burned after stoning, as in the case of Achan (Josh. 7:25), it was for the purpose of making the punishment more emphatic and exemplary; it had no bearing upon the customary treatment of the dead.

The references to burnings in connection with the death of kings have nothing to do with the disposition of the bodies of the dead. The funeral rites were dignified and elaborated by

the burning of fragrant woods and spices. As modern people honor the living who have won victories or are otherwise deemed worthy of celebration by the burning of bonfires, earlier nations honored the dead in the same manner. Such were the burnings accorded kings like Asa (2 Chron. 16:14), whose subjects, it is recorded, buried him in a sepulchre which he had himself prepared, and laid him in a bed filled with spices, and made a great burning for him. In other cases, where the deceased was less popular, as with Jehoram (2 Chron. 21:19), there was a burial but no burning. The prophet Jeremiah assured the unfortunate king Zedekiah that in spite of all the misfortunes which had befallen him, he should not lack honor in his death.

The burning of the bodies of the dead is the universal practice of the Hindus, and is widely practiced by other people. Cremation has rapidly gained in favor in western lands.

## WHAT WILL BE THE INFLUENCE OF THE ARABS OVER THE PALESTINE JEWS?

By Louis Katin in "Great Britain and the East"

(The editor of this periodical states that Mr. Katin is "a Jewish journalist who spent some time on a Jerusalem paper.")

**I**N the controversy which has been raging around the problem of Palestine, the leading question always asked is: "Will the Arabs be swallowed up by the Jews?" No one has yet asked, however: "Will the Jews be swallowed up by the Arabs?" . . .

So far the odds for supremacy have been all on the side of the incoming Jew with his technique of efficiency. But it may be permissible to ask whether, even with a continuance of the *status quo*, that supremacy will hold.

Modern history is not lacking in instances in which the pupil has outraced the teacher. At the moment the Jew is the teacher of the Arab when it comes to industrial management, trade union organization, female emancipation, and other appendages of Western Society. But the Arab is not slow to learn. It would be a fatal mistake to estimate the relationship of the Jew and the Arab as comparable with that of the Briton and the Kaffir. Behind the Arab are many centuries of brilliant culture and civilisation whose effects are

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# JEWISH EVENTS IN REVIEW

By LESTER LYONS

THE efforts of United States Representative William Sirovich to find for Jewish refugees a haven in Cuba has continued unabated. Last July Dr. Sirovich offered a plan to the Cuban government for the settlement of German-Jewish refugees in that country. A few weeks ago, accompanied by New York Assemblyman Irwin Steingut, he appeared again in Cuba for that purpose. Conference was had with President Bru and military leader Colonel Batista. Dr. Sirovich's program calls for the gradual settlement in Cuba, over a period of five years, of between 25,000 and 40,000 refugees, scientists and business men. The representative has said that the adoption of his plan would bring \$100,000,000 to Cuba. No definite action on the proposal has yet been promised by the Cuban government.

\* \* \*

While on the throne, King Edward VIII was believed to have pro-German leanings. Today, a guest of Baron and Baroness Rothschild in their Austrian castle, the former king is reported as having determined to write a book in defense of the Jews. The library of the baron has been placed at the duke's disposal for that purpose. The motto of the book, it is said, would be 'Ich Dien' (I serve). When asked whether it would be expedient to undertake such a work, the Duke of Windsor is said to have declared, "To know what is the right thing and not to do it is cowardice."

Premature though it may be to venture an opinion as to the literary or scholarly worth of the projected work, there would seem to be no doubt that its publication would, from a political or social viewpoint, be beneficial to Jewry. It would not only be bound to increase the numbers of gentiles having favorable opinions of or manifesting good-will to the Jews but might also tend to curtail repressive measures against the Jews by hostile groups or governments. The duke's mere sojourning with his Jewish hosts has already heightened the morale of Jews in Austria and neighboring countries. The German government, incensed at the duke's acceptance of Jewish hospitality, has been clamping a censorship on news of his activities while with his hosts.

Jews who have witnessed the fate of their brethren in Germany or seen others rise to positions of eminence while strongly retaining their Jewishness, need no other evidence to refute the theory that assimilation of the Jew or renunciation of Judaism is best for the Jew and his country. It is refreshing, however, to be reminded now and then that a Jew need not be ashamed of his faith or race. It is particularly apt to hear a Jew distinguished in government affairs exhort the members of his race to be steadfast in their loyalty to Judaism.

Speaking before a combined meeting of the brotherhoods of 16 Baltimore congregations, Henry Morgenthau, jr., Secretary of the Treasury, said, "We serve America best not by abandoning our Jewish tradition but by maintaining it. For if my reasoning is valid, America realizes its purpose to the full when the individual avails himself of his liberties in order to find self-fulfillment."

"What is more, each minority group through its unique contributions serves to enrich the whole of American life. There are a host of reasons why a Jew should seek to preserve Judaism, but when all the reasons have been enumerated not the least among them is this: that through loyalty to Judaism, the Jew can best serve himself, his group, America and mankind."

\* \* \*

Critics of Zionism who have confused that movement with Judaism as a religion may profitably take note of an incident occurring at a hearing before the Royal Commission in Palestine. Rabbi Dushinsky, one of the speakers, pleaded for unrestricted Jewish immigration. Lord Peel, chairman of the Commission, asked him whether he would distinguish between religious and irreligious Jews in the matter of immigration. The Rabbi replied that there was no distinction and that the appeal was for all Jews.

\* \* \*

Dr. Walter M. Howlett, Secretary of the Greater New York Interfaith Committee, has advanced what may be regarded as a practicable plan for the accommodation of German-Jewish refugees. Speaking in New York City,

Dr. Howlett suggested that Great Britain and the United States each permit a quarter of a million German Jews to immigrate to these nations for the purpose of working in undeveloped regions. He asked that projects similar to those in Palestine be afforded such Jews in different parts of the United States and Great Britain. Specifically, he believed that they might be put to good use on reclamation undertakings in Florida and Arizona.

In urging that the immigration bars be let down, Dr. Howlett invoked the principle of asylum for the politically oppressed minorities of other countries. This principle, formerly precious and cherished and liberally applied by the United States government, has been whittled to a mere memory in recent years.

Dr. Howlett also appealed to his fellow Christians to adopt a more friendly attitude toward the Jews in their every-day affairs, saying, "We Christians are taught to love the Jewish prophets and sages of 2,000 to 6,000 years ago. But do we teach our children to love and reverence the Jewish people with whom we come in contact daily in this great city? Which is the more practical thing to do? The latter must be done."

\* \* \*

When the world's supreme conductor first raised his baton at the debut of the Palestine Symphony Orchestra in Tel Aviv, it was not merely that small band consisting primarily of exiled German musicians, but all Jewry, that was at attention. If in times like these music can assuage the sorrow and pain in Jewish hearts, then the notes of Brahms, Schubert and Mendelssohn which Arturo Toscanini evoked from that orchestra recently founded by the celebrated violinist, Bronislaw Huberman, delighted not only the three thousand workers around him but also the millions of Jews throughout the world. If music can strike the conscience, then this artist stung grievously hard the German government whose request that he lead at Bayreuth he had refused.

In appreciation of the master's contribution, a settlement of German families in Ramath Ha Goy presented



him with an orange grove. The title "farmer", the most honored title among the workers, was conferred by them on him. Deeply affected by the tributes paid to him, Toscanini exclaimed, "I have passed through many countries; here I have found my corner." Although he had declined to appear again with the New York Philharmonic Symphony Orchestra, he promised to conduct next season for the Palestine group.

\* \* \*

The "Nation" has made a notable departure from its policy of past years with respect to Zionism. This periodical, which has long attacked Zionism and given the supporters of that cause no opportunity to defend it, has now permitted its pages to contain an article favoring that movement. Moreover, the editors, vouchsafing a desire "to re-examine and restate the 'Nation's' position on the whole problem of Palestine", now uphold the principles of Jewish immigration restricted only by economic capacity, government financing of reclamation projects, and the purchase of land from Arabs "when no hardship is caused."

The change in disposition, however, is not complete. Primarily, the "Nation's" solicitude is for the Arabs. The Jews are still regarded as "interlopers" and "aliens speaking an alien tongue, and demanding superior political rights." It is the Jews and not the Arabs who are exhorted by the publication to make "peace" in Palestine.

Since the foibles of liberals are as hard to dislodge or correct as those of reactionaries it may not be prophesied how long it will take the "Nation" to view Zionism and the needs and aspirations of the Jewish people in their true light.

\* \* \*

An ancient and persistent cry of the Arabs is that the increased Jewish immigration and activities in Palestine have resulted in a displacement of Arab workers and otherwise prejudiced their economic interests. Examined by members of the Commission for proof that Palestine was worse off under the British Mandate, the Mufti admitted that the Arab workers' position had improved greatly and that the grievances of the Arab were more national than economic.

By a unanimous vote of its 100 members, the National Advisory Council of the Jewish National Fund voted to raise \$500,000 in this country for the purpose of reclaiming and develop-

ing for agricultural uses swamp land in northern Palestine in the vicinity of Lake Huleh. This project, one of the largest ever undertaken in modern times in Palestine, will create an area of 14,000 acres on which 2500 homesteads may be established.

\* \* \*

The Polish government is still endeavoring to find foreign ears receptive to its proposal for wholesale emigration of Polish Jews. The belief of the government is that the only solution

for the Jewish question in Poland is their emigration from that country. By establishing, however, currency export restrictions, the government seems not to be aware of the impediment it will place on the emigration of the Jewish middle classes.

Day by day, the regime is furthering its anti-Semitic policies and practices. The bill limiting shechitah or ritual slaughtering has already gone into effect. It is estimated that as a re-

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## POEMS

By RUTH GONZER

### FRIDAY NIGHT

THE white candles burn silently  
In the tall silver candlesticks.  
The light flickers in pale gold spurts  
On the starched white tablecloth and  
The mound of white-covered bread.  
The air is very still and warm—  
The bowed old figure at the head  
Sits motionless in the huge carved chair  
Like an ivory statue, modelled  
In black and white. The wrinkled forehead  
Gleams pale'y beneath the black silk cap.  
The large heavy-lidded eyes are closed.  
The thin colorless lips move fervently  
But no sound comes forth. The room  
Grows strangely quiet. Even the children  
Are silent, deep awe-stricken gazes  
Fixed on the ancient, ecstatic face.  
The wine in the squat crystal goblets  
Sparkles luridly under the candlelight  
Like tumblers of smooth dark red blood.

The prayer is finished.  
The bowed figure straightens, the lids open,  
And the thin lips stretch in a smile.  
It must be a signal, for the children  
Break into chatter and the adults  
Smile and nod across the table.  
The mother, white apron over dark silk,  
Comes with steaming bowls of fragrant soup.  
The cloth glows with good hot, filling food.  
The children eat noisily and the  
Little gray figure at the head  
Watches with wise, ageless black eyes.  
The candles droop a little in  
The silver holders, and great scalding  
Tears drop gently on the stained white cloth.

### GRASS

MAN cuts down the tall green spears  
And trims them to his smallest whim;  
He mows them down and plucks them out  
Mercilessly, with his strong pointed tools.  
Whenever a thin green blade lifts its head  
He conquers it with one ruthless stroke.  
Man is master of the soil, and grass  
Is but a cringing helpless slave;  
But when Man puts away his tools  
And shuts his eyes, the green grass creeps  
Out once again and takes revenge  
By covering him beneath the soil and  
Climbing gleefully over his face and hands.

### DOORS

WHAT is Life but a series  
Of doors that swiftly open  
And even more swiftly close?  
There is the shutting of a door  
On the exuberant dreams and  
Bright ideals of careless Youth;  
There is the opening of a door  
To Love and its first days of  
Budding, Spring-like rapture;  
There is the shutting of a door  
On long-cherished ambitions  
And the opening to a new  
Understanding and new ideals;  
And then there is a last  
Shutting of doors—  
Strong and steel-bound doors  
With many locks and bolts  
That can never be opened.

# BROOKLYN JEWISH CENTER ACTIVITIES

## DR. LEVINTHAL TO SPEAK ON "PARENTHOOD AS A FINE ART"

At the late Friday evening services on January 22nd, at 8:30 o'clock, Rabbi Levinthal will speak on the subject "Parenthood as a Fine Art".

This is a most interesting and important subject and we trust that many of our members and their friends will attend.

Rev. Samuel Kantor will lead the congregational singing.

## HON. JAMES G. McDONALD FORUM SPEAKER JANUARY 25th

We are pleased to announce that Hon. James G. McDonald, authority on foreign affairs, member of the editorial staff of the "New York Times" and internationally known for his work as League of Nations High Commissioner for German Refugees, will be the speaker at the Forum of the Center on Monday evening, January 25th at 8:15 o'clock. The subject of Mr. McDonald's lecture on that evening will be "Today's Challenge to Freedom".

Mr. McDonald is one of the organizers of the Foreign Policy Association and was its chairman for fourteen years. As High Commissioner for German Refugees, he directed the work of this agency of the League of Nations from October 1933 until the close of 1935. During this time about three fourths of the eighty thousand refugees from Germany were placed in new homes through the efforts of the High Commission and organizations throughout the world, which raised a fund of ten million dollars for the relief and rehabilitation of these refugees. He was formerly a member of the teaching staff of Harvard, Radcliffe College and Indiana University.

Admission to this lecture will be free to members of the Center. A charge of 25 cents will be made to non-members.

## PERETZ HIRSHBEIN, YIDDISH DRAMATIST TO SPEAK NEXT SUNDAY

The third in a series of Yiddish lectures has been arranged for next Sunday evening, January 24th at 8:30 o'clock. On that evening we shall be privileged to listen to an address by the famous novelist and play-wright, Peretz Hirshbein.

Mr. Hirshbein is the author of some of the most successful lays produced on the Yiddish stage, among them being "Die Puste Kretschme" (The Idle Inn), "The Green Fields", "In a Farvorin Vinkl", "A Life for a Life", "The Blacksmith's Daughter", etc.

Rabbi Hammer will read several selections from Hirshbein's writings. Dr. Abraham Asen will preside.

Admission to this lecture will be free to all members as well as non-members.

## PROF. SCOTT NEARING TO ADDRESS OUR FORUM FEBRUARY 1st

The speaker at the weekly Forum of the Center on Monday evening, February 1st will be the well known economist and sociologist, Prof. Scott Nearing.

## COURSE LECTURES

Child Psychology, Wednesdays at 3 P. M.—Miss Rosen, Instructor.

Psychology, Wednesdays at 8:30 P. M.—Miss Rosen, Instructor.

Modern Literature, Wednesdays at 8:30 P. M.—Mr. Kaplan, Instructor.

## CENTER ANNUAL MEETING JANUARY 28th

The members of the Center are cordially invited to attend the annual meeting of the Center which will be held on Thursday evening, January 28th promptly at 8:30 o'clock.

The program of the evening will include reports on the activities of the institution during the year 1936. This will be followed by election and installation of officers, members of the board of trustees and governing board. The installation of the officers of the Sisterhood for the coming year will also take place on that evening. A social hour will follow the meeting.

We sincerely trust that every member of the Center, man and woman, will reserve that evening and attend this annual event.

## REGISTRATION FOR HEBREW SCHOOL

Registration for our afternoon Hebrew School for the new term will commence on February 1st. We offer a five day a week and also a three day a week instruction and parents who

have children of school age are urged to register them immediately as the new term starts on February 1st.

## MEETING OF SISTERHOOD FEBRUARY 8th

The Sisterhood of the Center which meets regularly on the second Monday afternoon of every month will hold its next meeting on Monday afternoon, February 8th, at 1:30 o'clock.

Wives of Center members are automatically members of the Sisterhood and are cordially invited to attend all meetings of the organization.

## SISTERHOOD BOARD MEETING JANUARY 28th

The regular monthly meeting of the Board of Directors of the Sisterhood of the Center will be held on Thursday afternoon, January 28th at 1:30 o'clock. All members of the Board are requested to attend this important meeting.

## LIBRARY COMMITTEE MEETING WEDNESDAY

An important meeting of the Library Committee, headed by Rabbi Louis Hammer, will be held next Wednesday evening, January 27th, at 8:30 o'clock.

## LIBRARY SCHEDULE

The Center Library is open on the third floor of our building, as per the following schedule: Monday, Tuesday, Wednesday and Thursday evenings, from 3:30 to 9:30 P. M. Saturday from 7 to 9:30 P. M. and Sunday from 10 A. M. to 3 P. M.

## SABBATH SERVICES

Kindling of Candles at 4:45 P. M. Friday Evening Services at 4:30.

Sabbath Morning Services (Sedrah Beshalah) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 4:30 P. M.

Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh, at 3:30.

## DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 4:45 P. M.



## PERSONALS

Rabbi Levinthal delivered an address at the Jewish Theological Seminary of America last Sunday afternoon on the subject "The Jew Looks at Tomorrow". This address was in connection with the semi-centennial celebration which is now being celebrated at the Seminary.

The Jewish Quarterly Review which is edited by Dr. Cyrus Adler and which is one of the most important Jewish scientific periodicals in the world published a very interesting article in its January issue by Rabbi Levinthal on the subject "Recent Works on Sermonic Literature".

Rabbi Levinthal was the principal speaker at a dinner held under the auspices of the United Synagogue of America at the Hotel New Yorker on Thursday evening, January 21st.

Mr. Abelow's "History of Brooklyn Jewry" is now in press and will be published shortly. The book contains a chapter on the Brooklyn Jewish Center together with pictures of the building, the president and the rabbi.

Rabbi Levinthal will speak in Chicago on Tuesday evening, January 26th under the auspices of the Forum of Congregation Anshe Emeth, and on Wednesday night, January 27th he will speak at a Forum in Johnstown, Pa.

## CONGRATULATIONS

Hearty congratulations are extended to the following:

Mr. and Mrs. George Jablow of 1340 President Street, upon the engagement of their son, Arthur, to Bernice Renzner.

Mr. and Mrs. Israel Rogosin of Port Washington, L. I., upon the Bar Mitzvah of their son, Lionel, this Saturday, January 23rd.

## ACKNOWLEDGEMENTS OF GIFTS

We gratefully acknowledge receipt of the following gifts:

*Center Library*—Dr. Abraham Asen, Rabbi Simon R. Cohen, Mrs. Bessie Deutschman, Morris Greenhouse, Joseph Jacobs, Morris Weinberg and Leo Weitz.

*Prayer Books*—Mrs. Solomon Leibowitz in memory of her late husband, Solomon; Mrs. Rebecca Posner, in memory of her late husband, Abraham.

*Taleisim*—Emanuel Cohen in honor of his son's Bar Mitzvah.

# THE GREATEST SINGERS IN THE WORLD

*are at*

## METROPOLITAN OPERA

MANY OF THEM  
WILL APPEAR AT THE

# GALA CONCERT

FOR THE BENEFIT OF

**The Brooklyn Jewish Center**

ON

**SUNDAY EVENING  
MARCH 14, 1937**

**Tickets are selling so fast that unless you reserve your seats at once you will find the choice locations gone.**

The prices of tickets are as follows:

Parterre Boxes (8) .....	\$60.00
Grand Tier Boxes (8) .....	50.00
Stall Boxes (4) .....	25.00
Orchestra .....	\$5.00 and \$4.00
Dress Circle .....	\$3.00 and \$2.00
Balcony .....	\$2.00 and \$1.50
Family Circle .....	\$1.00 and 50c.

When ordering tickets for the concert, please mention number of seats desired, prices of tickets and the location. Checks payable to Mr. L. W. Bernard, Treasurer, should accompany every order for tickets.

**Isidor Fine, Chairman Concert Committee**

### CLUB ACTIVITIES

Maccabees—Sons of Center members 15 and 16 years of age. Meetings are held on Saturday evenings at 8 o'clock. Athletic period second and fourth Saturday at 7 P. M.

Vivalets—Daughters of Center members 13 to 15 years of age. Meeting night—Saturday at 8 o'clock.

Center Club—Sons of Center members, boys 15 to 17. Meetings—Saturday at 8 P. M.

Girl Scouts — Meetings are held every Wednesday evening at 7 P. M.

Boy Scouts—12 to 16 years of age. Troop meetings are held on Thursdays at 7 P. M.

Junior League—Next meeting will be held on Sunday evening, January 24th, at 8 o'clock.

Center Players — Open to adult members and sons and daughters of Center members. Now rehearsing "Ah, Wilderness," by Eugene O'Neill. Meetings—Monday and Thursday at 8:30 P. M.

Young Folks League — Meetings are held on the third Thursday of each month. Membership is open to single members and adult sons and daughters of Center members.

### DOUBLES HANDBALL TOURNEY

Entries for the men's handball tournament have been extended from the 14th day of January to the 24th, due to the requests of our members to allow them a little more time to select their partners. This is to be an *open tourney*. Entry fee is 50 cents per team. Prizes will be awarded to the winners. Sign up with your partners before Sunday, the 24th of January.

### CENTER RESTAURANT OPEN EVERY SUNDAY

We wish to inform the members of the Center, new as well as old, that the restaurant of the Center is open every Sunday throughout the season. This department is available to members and their guests on Sundays from noon to 5 P. M. Excellent meals are served at one dollar per person; also a la carte service. Whenever possible, please telephone for reservations in advance (PResident 4-1400).

### WOMEN'S GYM NEWS

Due to many requests, the next four weeks will show a series of weekly tournaments held every Tuesday evening. The tournaments will consist of

ping pong, handball and basketball—one event a week. Tournaments will continue throughout the season. All are eligible. Come down and sign up! Winners' names will be announced in the Center Review.

Inquire at Gym for further information.

Sylvia Baumgarten  
Physical Director

### CCMING BASKETBALL GAMES

Saturday evening, January 30th —  
B. J. C. vs. Crescent Hamilton A. C.

Wednesday evening, February 10th —  
B. J. C. vs. Central Y. M. C. A.

Thursday evening, February 18th —  
B. J. C. vs. Union Temple.

Monday evening, February 22nd —  
B. J. C. vs. Jersey City Y. M. C. A.

### "IT CAN'T HAPPEN HERE" TO BE PRODUCED IN ENGLISH AT THE CENTER

The English version of Sinclair Lewis' famous drama "It Can't Happen Here" will be produced in the Center Auditorium on Wednesday evening, February 17th.

The production is under the supervision of the W. P. A. Federal Theatre Project.

Admission will be 25c to members and non-members.

### P. T. A. CENTER ACADEMY MEETING FEBRUARY 9th

On Tuesday evening, February 9th the Parents Teachers Association of the Center Academy will hold its regular meeting in the Dining Room of our building.

### BOARD OF TRUSTEES AND GOVERNING BOARD MEETING FEBRUARY 11

The next regular meeting of the Board of Trustees and the Governing Board of the Center will be held on Thursday evening, February 11th, at 8:30 o'clock.

Important matters will be discussed.

### IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

### **Salomon Schwartz**

one of the organizers of our institution and a member of the Governing Board of the Center, who departed this life on Thursday, January 14th, 1937.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

The funeral was held on Friday, January 15th.

## THE CENTER PLAYERS

will present

### "AH, WILDERNESS"

By Eugene O'Neill

In the Auditorium of the  
Center



Saturday evening,  
February 13th



Subscription 50c



• Dancing will follow •

Attend the Center  
ANNUAL MEETING

Thursday, January 28th, 8:30 P. M.

## — BASKETBALL — — GAME —



Wednesday evening,  
January 27th, 1937  
at nine o'clock



B. J. C.

vs.

OHRBACHS

Admission . . . 50 cents



Young Folks League Invitation  
Dance following game.



# APPLICATIONS FOR MEMBERSHIP

## FURTHER RESULTS OF CAMPAIGN—BUT NOT FINAL RESULTS

*The following have applied for membership in the Brooklyn Jewish Center:*  
Abenstein, Irving

Single Restaurant  
Res.—456 Crown Street  
Bus.—263 Schenectady Avenue  
*Proposed by Joseph Tabor*

Albert, Samuel  
Unmarried  
Res.—1001 Lincoln Place  
Bus.—Municipal Building  
*Proposed by Dr. Nathan Horowitz*

Almour, David J.  
Married Attorney  
Res.—1061 Carroll Street  
Bus.—67 West 44th Street  
*Proposed by Irving Abenstein and Joseph Tabor*

Amcher, Augusta  
Unmarried Legal Sec'y  
Res.—400 Alabama Avenue  
Bus.—66 Court Street  
*Proposed by Louis N. Jaffe*

Barkan, Murray  
Married Knitting  
Res.—163 Eastern Parkway  
Bus.—324 East 23rd Street  
*Proposed by Albert A. Weinstein*

Bayles, William  
Married Clothing  
Res.—61 Eastern Parkway  
Bus.—115 Fifth Avenue  
*Proposed by Louis Simon, Jack Greenspan and Isidor Fine*

Bleeke, Nat  
Unmarried Fur  
Res.—1063 Eastern Parkway  
Bus.—307 Seventh Avenue  
*Proposed by Louis Cliff and David Aaron*

Christenfeld, Leonard I.  
Unmarried Sport Apparel  
Res.—1740 Carroll Street  
Bus.—11 West 17th Street  
*Proposed by Paul Christenfeld*

Colodny, Doris  
Unmarried Bookkeeper  
Res.—1841 Sterling Place  
Bus.—438 West 37th Street

Cook, Helen  
Single Secretary  
Res.—1062 Park Place  
Bus.—135 Eastern Parkway  
*Proposed by J. Wagner*

Delson, Belle  
Unmarried Stenographer  
Res.—509 Miller Avenue  
Bus.—111—8th Avenue  
*Proposed by M. Litzky*

**N**OW that the membership campaign is officially closed I want to express my sincere thanks to all those who in one way or another were of some assistance in making the drive a success.

*When I assumed the leadership of the campaign I was aware of the importance of enlisting the services of a group of men and women whose co-operation would be required to assure the success of our efforts. I am happy to pay a deserved tribute to those, who served as captains or soldiers in the ranks, for their fine spirit of loyalty and devotion, and their readiness to respond to my call. I am particularly grateful to the members who, though they did not serve on the campaign committee, nevertheless rendered a fine service to the Center by enrolling new members. I am happy to take this opportunity to extend to all of them my sincere thanks and appreciation.*

*May I, at this time make one more appeal to our members? The campaign is officially closed; but our work is not concluded. The membership committee functions all year, and we must not relax our efforts to enlarge the sphere of the Center's usefulness to the community by enrolling more and more members. There are hundreds of prospects who could and should be induced to join our ranks. We must always be on the alert to induce them to become members of our institution. Our goal is a membership of fifteen hundred, and the campaign which has just come to a close has convinced us that with a little effort on the part of our members—old and new—this goal can and will be reached.*

**Emanuel Greenberg, Chairman  
Membership Committee**

Diker, Daniel  
Married Millinery  
Res.—941 Washington Avenue  
Bus.—16 West 36th Street  
*Proposed by Isidor B. Rosenfeld and Hyman Barz*

Feinstone, Samuel  
Married Insurance Broker  
Res.—774 Montgomery Street  
Bus.—230 Grand Street  
*Proposed by J. A. Fortunoff*

Ferst, Simon  
Married  
Res.—254 New York Avenue  
*Proposed by Samuel Stark and A. Ginsburg*

Feuer, George  
Unmarried Restaurant  
Res.—575 President Street  
Bus.—7 West 19th Street

Filtzer, Ellen  
Single  
Res.—115 Eastern Parkway  
*Proposed by S. Rottenberg and J. M. Schwartz*

Gitelson, Hyman  
Married  
Res.—686 East 49th Street  
Bus.—247 West 37th Street  
*Proposed by Wm. I. Siegel*

Glazer, Harold  
Unmarried Lawyer  
Res.—250A Kingston Avenue  
Bus.—115 Broadway  
*Proposed by David Hurwitz*

Glazer, Louis S.  
Married Hardware & Supplies  
Res.—606 Hopkinson Avenue  
Bus.—304 Sutter Avenue  
*Proposed by Tobias Zwerdling and Philip Aaminsky*

Goldstone, Jack J.  
Married Dresses  
Res.—1452 Carroll Street  
Bus.—337 Kingston Avenue  
*Proposed by Emanuel Greenberg*

Gordon, Mac  
Married Paint  
Res.—578 Montgomery Street  
Bus.—339 Fourth Avenue  
*Proposed by Samuel Nicoll and Maurice Bernhardt*

Greenfield, Frances  
Unmarried Dep't Store  
Res.—614 Eastern Parkway  
Bus.—611 Fifth Avenue

Helfer, Louis  
Married Butter & Eggs  
Res.—660 Empire Boulevard  
Bus.—147 Reade Street  
*Proposed by Dr. Joseph Feldman and Morris Kramer*

Hirshman, Robert  
Married Insurance  
Res.—789 St. Marks Avenue  
Bus.—1125 Eastern Parkway  
*Proposed by Aaron Gottlieb*

- Hittelman, Louis  
Married Bakery  
Res.—328 Albany Avenue  
*Proposed by David Rosenberg*
- Hoenig, Moses  
Married Lawyer  
Res.—763 Eastern Parkway  
Bus.—302 Broadway  
*Proposed by Martin M. Goldman and M. Mendel Schachne*
- Hurwitz, Jacob S.  
Unmarried  
Res.—1421 President Street  
*Proposed by David Hurwitz*
- Jaffe, Bernard  
Married Teacher  
Res.—252 Brooklyn Avenue  
*Proposed by Moses Ginsberg*
- Jaffin, John  
Married Furniture  
Res.—68 Sterling Street  
Bus.—206 Lexington Avenue  
*Proposed by Mrs. I. Wiener*
- Karl, Julius  
Unmarried Teacher  
Res.—947 Montgomery Street  
*Proposed by Harvey B. Ehrlich*
- Kleinman, Mollie  
Unmarried Floor Lady  
Res.—876 Eastern Parkway  
Bus.—23 West 30th Street
- Kurtz, Louis  
Married Boy's Suits  
Res.—366 Brooklyn Avenue  
Bus.—627 Broadway  
*Proposed by V. Gleichenhaus and Ben Gunther*
- Leff, Herman  
Married Printer  
Res.—941 Washington Avenue  
Bus.—120 Prince Street  
*Proposed by Charles Perman*
- Lyon, Michael  
Married Real Estate Broker  
Res.—439 East 46th Street  
Bus.—32 Court Street  
*Proposed by Irving Lurie*
- Marcus, Harry  
Unmarried Dep't. Store  
Res.—Half Moon Hotel  
Bus.—2307 Beverly Road  
*Proposed by Emanuel Greenberg*
- Ortzman, Yetta  
Unmarried Nurse  
Res.—Philadelphia, Pa.  
Bus.—Kingston Ave. & Rutland Rd.
- Perlstein, Rose  
Unmarried Legal Sec'y.  
Res.—1678 Carroll Street  
Bus.—215 Montague Street  
*Proposed by Louis N. Jaffe*
- Phillips, Frank  
Married Textiles  
Res.—388 Midwood Street  
Bus.—1350 Broadway  
*Proposed by Louis Halperin*
- Posner, Miss Bert  
Unmarried Sec'y.  
Res.—151 Snediker Avenue  
Bus.—1775 Broadway  
*Proposed by Louis N. Jaffe*
- Robbins, Sidney  
Married Mfr. of Lamps  
Res.—501 Montgomery Street  
Bus.—24 West 25th Street  
*Proposed by Emanuel Greenberg*
- Rogosa, Israel  
Married Textiles  
Res.—Port Washington, L. I.  
Bus.—450 - 7th Avenue  
*Proposed by Wm. Ball*
- Rosentberg, Max  
Married Boys' Suits  
Res.—1535 Carroll Street  
Bus.—627 Broadway  
*Proposed by V. Gleichenhaus, A. Ginsburg*
- Rosenthal, Dr. J.  
Unmarried Dentist  
Res.—1054 Eastern Parkway  
Bus.—2109 Nostrand Avenue  
*Proposed by Wm. Rosenberg*
- Roth, Sidney  
Unmarried Bakers' Equipment  
Res.—44 Hampton Place  
Bus.—25 Mercer Street  
*Proposed by Louis J. Roth*
- Rothman, Mitchell  
Unmarried  
Res.—166 Brooklyn Avenue  
*Proposed by J. S. Doner*
- Rudolph, Isidore  
Unmarried Teacher  
Res.—481 Eastern Parkway  
*Proposed by Ruth Rudolph*
- Sacks, Alexander  
Unmarried Paper Boxes  
Res.—335 Tompkins Avenue  
Bus.—54 Knickerbocker Avenue  
*Proposed by Al Radutsky*
- Sandler, Dr. Henry C.  
Married Dentist  
Res.—483 Crown Street  
*Proposed by Ernest Mahler and Isaac D. Sorgen*
- Schiller, Edith  
Unmarried Credit  
Res.—343 New York Avenue  
Bus.—166 Montague Street  
*Proposed by Murray Schiller*
- Schwartz, Benjamin  
Married Retail Shoes  
Res.—1215 President Street  
Bus.—768 Nostrand Avenue  
*Proposed by Moses Litzy*
- Schwartz, Daniel F.  
Married Folding Cartons  
Res.—115 Eastern Parkway  
Bus.—474 West Broadway  
*Proposed by Louis W. Bernard*
- Schwartz, Harry  
Married House Dresses  
Res.—451 Kingston Avenue  
Bus.—Columbia, Pa.  
*Proposed by Mrs. Harry I. Model and Mrs. I. Lowenfeld*
- Seplovitz, Julius  
Married Paints  
Res.—776 Montgomery Street  
Bus.—49 Throop Avenue  
*Proposed by J. A. Fortunoff*
- Shapiro, Joseph A.  
Married Insurance  
Res.—181 Clarkson Avenue  
Bus.—110 Fulton Street  
*Proposed by William Ball*
- Shwom, Edward  
Unmarried Candy Mfr.  
Res.—787 Lincoln Place  
Bus.—708 Metropolitan Avenue  
*Proposed by Reuben Krefetz*
- Siegmester, Max  
Married Machinery  
Res.—450 Crown Street  
Bus.—105 - 4th Avenue  
*Proposed by Isaac Seigmester*
- Singer, Grace  
Unmarried Bookkeeper  
Res.—421 Crown Street  
*Proposed by H. L. Brainson*
- Sirkis, Irving A.  
Married City Marshal  
Res.—365 New York Avenue  
Bus.—66 Court Street  
*Proposed by Emanuel Greenberg*
- Sklar, Isidore  
Married Real Estate  
Res.—1411 President Street  
*Proposed by Joseph Tabor*
- Spies, Helene  
Unmarried Sec'y.  
Res.—80 Van Buren Street  
Bus.—66 Court Street  
*Proposed by Mr. & Mrs. S. Goldstein and Wm. I. Siegel*
- Tabachnikoff, Dr. M.  
Married D. D. S.  
Res.—270 Crown Street  
*Proposed by Harold Lipsky*
- Teller, Henry  
Married Insurance  
Res.—767 Eastern Parkway  
Bus.—150 Broadway  
*Proposed by Dr. I. H. Levinthal*
- Trotzky, Judah  
Married Insurance  
Res.—517 Crown Street  
Bus.—497 Pennsylvania Avenue  
*Proposed by Mr. & Mrs. Philip Brenner*



Turner, Samuel S.  
Married Builder  
Res.—135 Eastern Parkway  
*Proposed by J. L. Holtzmann*

Wagner, Leonard  
Unmarried Law Student  
Res.—1363 Dean Street  
*Proposed by Jacob Wagner*

Weber, Abraham  
Unmarried Attorney  
Res.—715 Eastern Parkway  
Bus.—84 William Street  
*Proposed by Frank Kreitzberg*

Wecht, Milton M.  
Married Judge  
Res.—736 Willoughby Avenue  
*Proposed by Hon. E. Greenberg and Mrs. H. Levy*

Welling, Henry  
Unmarried Lawyer  
Res.—496 East 95th Street  
Bus.—170 Broadway  
*Proposed by Roy Berlin*

Wicintowsky, Sidney  
Married Handkerchiefs  
Res.—863 Montgomery Street  
Bus.—54 Canal Street  
*Proposed by Jacob S. Doner*

*The following have applied for re-instatement in the Brooklyn Jewish Center:*

Bloomgarden, Saul  
Married Principal  
Res.—95 Sterling Street  
Bus.—195 Sandford Street  
*Proposed by A. H. Zirn*

Canick, Dr. Michael  
Married Physician  
Res.—896 Park Place  
*Proposed by Dr. R. Finkelstein*

Cholodenk, Dr. Jack  
Unmarried Dentist  
Res.—717 Eastern Parkway  
Bus.—844 St. Johns Place  
*Proposed by M. M. Goldman*

Cohn, Mrs. Anna R.  
Res.—834 Park Place  
*Proposed by Dr. I. H. Levinthal*

Cook, Samuel  
Married Liquor  
Res.—1363 Dean Street  
Bus.—425 Sutter Avenue  
*Proposed by Henry Seinfeld*

Eisenberg, Joseph  
Married Coat & Apron Supplies  
Res.—706 Eastern Parkway  
Bus.—605 West 42nd Street  
*Proposed by Chas. Perman*

Fink, A. S.  
Married Insurance  
Res.—712 Empire Boulevard  
Bus.—1528 Pitkin Avenue  
*Proposed by Aaron Gottlieb*

Gorschen, Sam  
Married  
Res.—376 Crown Street  
*Proposed by I. B. Rosenfeld and Frank Levey*

Koeppel, Jacob  
Married  
Res.—425 Brooklyn Avenue  
*Proposed by Jacob S. Doner*

Kreger, A.  
Married Auto Renting  
Res.—620 Greene Avenue  
Bus.—566 Flushing Avenue  
*Proposed by Chas. Dilbert*

Krinsky, Louis  
Married Men's Trousers  
Res.—1353 Carroll Street  
Bus.—126 Fifth Avenue  
*Proposed by Charles Fine*

Lerner, Dr. Max  
Unmarried Physician  
Res.—1020 President Street  
*Proposed by M. M. Schachne*

Levine, Dr. Abraham  
Married Dentist  
Res.—607 Eastern Parkway

Levinson, Solomon  
Married Lawyer  
Res.—1376 President Street  
Bus.—350 Fifth Avenue  
*Proposed by Emanuel Greenberg*

Linett, Dr. Joseph M.  
Married Physician  
Res.—1474 President Street  
*Proposed by Jacob S. Doner*

Post, Samuel  
Unmarried Waists  
Res.—255 Eastern Parkway  
Bus.—1410 Broadway  
*Proposed by Dr. J. Cholodenk*

Prever, Jacob  
Unmarried Pharmacist  
Res.—689 Montgomery Street  
*Proposed by Leib Lurie*

Rackoff, Leo  
Married Jeweler  
Res.—1045 St. Johns Place  
Bus.—306 Grand Street  
*Proposed by Louis Palatnick and K. K. Klein*

Ro'nick, Dr. Jacob  
Married Dentist  
Res.—271 Brooklyn Avenue  
*Proposed by I. Silberberg*

Schleiff, Oscar  
Unmarried Lawyer  
Res.—27 Stoddard Place  
Bus.—152 West 42nd Street

Weinstein, Abraham  
Married Interior Woodwork  
Res.—1339 Carroll Street  
Bus.—108 Jewell Street  
*Proposed by Emanuel Greenberg and Hyman Aaron*

Wolfe, Dr. Chas. H.  
Married Dentist  
Res.—1379 Union Street  
Bus.—62 Hanson Place  
*Proposed by Mrs. S. Fleishman and I. Gluckson*

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**Hyman Spitz** Inc.  
FLORIST & FRUITERS  
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FOR EVERY OCCASION

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CENTER'S OFFICIAL  
FLORIST

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## KADISH

(Continued from Page 7)

ago, and was rushing to the temple to say *kadish*. This shocked me, because I had thought there were no casualties in his family.

When we entered the synagogue, the service had already begun. Shortly before the end of it, three men walked forward.

To my astonishment I saw Captain Sturges. He was also saying *kadish*! There were the sergeant, the captain and my friend, all three swaying to and fro, solemnly murmuring the ancient prayer.

The service ended. Waiting for the men, as they neared the door, I heard the captain speaking in jargon, (which to my amazement a few years later, I discovered here in America was called Yiddish. We knew little of this jargon where we lived.)

Said the captain to the sergeant: "Why didn't you tell me where you wanted to go last night? I thought: 'Why should I let you have an evening of pleasures when I can't go to say *kadish* for my mother! I am sorry.'"

I introduced the Hungarian to the Americans. He spoke English fluently because before the War he had been employed by an export firm as a correspondent. I asked him for whom he had to say *kadish* and he answered: Miss Rozsi, I didn't have the chance to tell you that I am happily married to a lovely Russian girl whom I met while a prisoner in Russia. Thank God, my family is well. I have prayed here for my wife's parents, who were killed during the pogrom in Kishenev in 1906 . . ."

"Did you say they were killed in Kishenev, in 1906?" interrupted the sergeant excitedly.

"Yes."

"What do you know about them? I mean, the people there? Oh, well, what *could* you know about people who were murdered many years ago?" The sergeant moved his cap up and down on his forehead. As we walked, we reached an elevated point on the street where we could see the Bay of Quarnero, the blue Adriatic. We stopped there. Everybody stops there. It is a beautiful sight. But the sergeant must have seen only bloodshed and horror—

"Yes, I *do* know a lot about the history of those times of Kishenev," replied the Hungarian. "I often heard about them." He touched the sergeant's shoulder. "Are you from Kishenev?" "I was transferred there after I had been in many other prison camps. I liked the people. We had more privileges than anywhere we had been. Russia was intent on finishing the War, and we were rather free to go about. During an epidemic the Jews were very good to us. One influential family intervened for me and I was taken care of by them."

The sergeant was restless. His features assumed an intense, preoccupied expression as Mr. Aczel went on:

"That family who nursed me back to health, had a daughter. She was adopted by them after her parents were killed in that pogrom, and her only brother left for America. She fears he is dead too, so she requested me to say Kadisch for her parents. Incidentally, today is the anniversary of their death, and as soon as I reached my parents' home, I left my wife with them and hurried here for *kadish* . . ."

"What's your wife's name?" again interrupted the sergeant.

"In Russian we call her Sonia."

"My sister wasn't Sonia," said the American very slowly. "She had a nice Jewish name. We called her Rachel Leah."

"Why Rachel Leah is my wife's Hebrew name too," exclaimed the Hungarian.

Captain Sturges and myself were listening breathlessly—excitedly.

"And her family name?"

"My wife's foster parents were called Leibowitch."

There was a pause. Then the sergeant said: "Did you ever hear of Reb Schmule Rosenzweig?"

"That was my real father-in-law's name."

"Your real father-in-law? And you say he was killed in the pogrom of 1906, on the Sabbath day?"

"Yes!"

"Do you happen to know the Jewish name of your dead mother-in-law?"

The sergeant was speaking loudly, agitatedly.

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## CENTER ACADEMY

of the  
**Brooklyn Jewish Center**

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State of New York

A PROGRESSIVE ELEMENTARY  
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to EIGHTH GRADE, INCLUDING  
ARTS, CRAFTS and SCIENCE  
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HEBREW and JEWISH CULTURE

Hours: 8:45 A. M. to 3:15 P. M.



REGISTRATIONS NOW BEING RE-  
CEIVED . . . TELEPHONE PRES. 4-1400

"Yes, *Fegele*," replied the Hungarian, with equal excitement. "She was a very pretty, red haired, white-skinned, tiny little woman. Her left arm was twisted in a previous pogrom. They had a son who was killed. His name was Moyshe."

"Moyshe, little Moyshe!"

\* \* \*

The sad memorial prayer, *kadish*, had brought happiness instead of sorrow. The lost Russian brother, now an American citizen, found the lost Russian sister, now the wife of an Hungarian, in no man's land.

*Yisgadai, Veyiskudasch, Schemah-raboh!*



# THE ETERNAL ROAD

(Continued from Page 6)

fense. . . . We have memory and law.  
. . . . Hee-hee . . . admirable weapons.  
. . . .

*The President and the elders lift the scroll of the Torah in its velvet wrapping out of its niche after the prescribed fashion and having carried it past the congregation in a semicircle approach the Almemor therewith.*

THE RABBI (while the scroll is being gradually brought to him)  
Once more will I traverse with you the path which our souls, the souls of Israel, have gone, even from the beginning of time unto this day. . . . And the memories of that old eternal path will lend us strength for the new one that begins tomorrow. . . .

*In the prescribed manner the President, the Pious Man, and the Elders take the Torah-scroll from its wrappings.*

THE RABBI

Prepare ye for the dusty roads! For the way has no end. Fortify your hearts against the burning of thirst! For that which is ordained has not yet ended. What can there be for us to fear on the morrow after this night's eternity? *From the hands of the Pious Man he accepts the scroll and unrolls it.*

(Now a number of Biblical episodes are shown, depicting the history of the Jewish people, and after the final one, the destruction of the Temple, the Angel of the End of Days appears and spreads his arms over the refugees in the Synagogue, who have sunk into a troubled, apprehensive slumber. The Angel speaks:)

Ye Sorrowers, no judgment by mortals wrought

Can blot out or bring Israel to naught.

God's eternal promise and covenant are

Immortal ev'n beyond His sun or His star.

Be grateful for sorrow, your sorrow's cause

In divine strength rooted still upward draws.

Be grateful for fire burning dross, forcing you

With love of your God the world to pierce through.

My people, in dreams hear the sounds that abide,

The bridegroom's singing, the joy of the bride.

I meet you. Wander, set free from all harm,

Into the Kingdom of my strong arm. The light of dawn falls on the sleepers. Peals of trumpets approach the synagogue, and soon the King's Messenger enters to bring to the Congregation the news they have been fearing to hear:

"Command of our most gracious king," reads the Messenger from a document: "We order that this Congregation of Israel shall leave the territory of our royal city by nightfall—on pain of death . . ."

The Rabbi lifts the scroll of the Torah. "We are prepared for the way . . ."

The Congregation laments: "God of Abraham, Isaac, and Jacob. . ."

The Estranged One cries: "Why do you lament? . . . Are you weary after this night? . . . I am not weary. . . . Come, father. . . . Come, all of you, and follow our Rabbi. . . . I have seen the Messiah. . . . He is even now on his way. . . . We must set out to meet him. . . ."

The Synagogue is blotted out. Up the Road goes the procession of Biblical figures, led by—

Abraham with Sarah and Isaac,

Followed by Jacob, Rachel and Joseph.

Next comes Moses carrying the Tablets of the Law, with Aaron, Miriam and Joshua.

After them Ruth, with a bundle of ears, and Boaz.

Samuel follows.

Then David with harp and sling.

Then Solomon with a model of the Temple.

Then Isaiah and Jeremiah accompanied by the blinded Zedekiah led by Ebdemelech.

Last follows the timeless Congregation of Israel, led by the Rabbi with uplifted Torah-scroll, and by the Estranged One's Son.

From above, the Angel of the End of Days, leading the Heavenly Host, moves towards the eternal procession of Israel.

The Angel of the End of Days opens wide his arms, arch-father Abraham stretches out his own, but before the meeting can take place the scene fades into darkness and the play

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## WHAT WILL BE THE INFLUENCE OF THE ARABS OVER THE PALESTINE JEWS?

(Continued from Page 11)

perceptible in our own day. Do not forget, too, that both Arab and Jew are derived from the same Semitic stock.

Leaders of both sides constantly emphasise that there is no fundamental racial animosity dividing the two peoples. Jews may blame the troubles on the effendis, and the Arabs may blame them on the immigrant capitalists or the politicians, but there is little of such racial hatred as is evinced by the London Fascist for the East End Jew or by the Teuton for the Latin.

Even during these dark days there is considerable fraternisation between Arab and Jew. At the Dead Sea Concession worked by the Palestine Potash Company, no rupture has occurred between the Arabs and Jews who work side by side under the same master. Fellaheen continue to labour for Jewish farmers, and only leave under intimidation from the strikers. Just before the regime of terrorism opened with the massacre of Jaffa Jews, Arabs warned their Jewish friends from nearby towns to stay away. During the 1929 killings, numbers of Jews were hidden in Arab houses for safety.

History is eloquent of Arab-Jewish kinship. Both peoples combined in the eleventh century to defend parts of Palestine against the Christian Crusaders. It is said that the Moorish invasion of Spain was partly to relieve the Jews from Frankish oppression; and though this belief may be taken with a grain of salt it is well known that Muslims and Jews, working as a team, distinguished themselves culturally and socially not only in Spain but also in Mesopotamia, Persia and

Egypt.

If the Arab could hold his own with the Jew in those days, why not now? We are given to understand by Zionists that Palestinian industrial enterprise is mainly Jewish. But, if the Arabic genius has not yet demonstrated its enthusiasm for the mechanical side of production it certainly has shown results on the agricultural side. At least half the Jafa oranges and other citrus fruits are grown by the Arab farmer, who has extended the area of his olive, fig and vine cultivation in the last eight years from 177,000 to 633,000 dunams, an increase of 368 per cent. Furthermore, it is true that the whole of the newly-established and flourishing banana trade of Jericho is due to Arab initiative, and that by far the greater part of the vegetables produced in Palestine are grown by Arab fellahin . . .

Already, disquieting figures are issued by the Jewish Agency. We learn that, at the end of 1935, 284,000 Jews, or 75 per cent of the total Jewish population, dwelt in urban centres. Only 91,000 were in rural districts. Of these 91,000, almost half lived in semi-urban areas, so that not more than 46,000 were living in and by the soil. In spite of a large immigration, during the last five years Jews living on the soil have declined in number by 5 per cent!

The Jews are still buying land, it is true, but mainly for urban development. But if the Jew is being ousted from the farming industry, may he not also in time find his match in manufacturing? It can only be a matter of time before the effendi class turns its attention and capital to mechanical in-

dustry, and moves are now being made in that direction. Palestine's feudalism by which great families juggle for national power and alternately dominate the country, is now in the stages of breaking up. Religious intolerance gives way to nationalism. There is evidence of the rise of a native bourgeoisie. All the signs, in fact, point to a transitional process which the Jews are hastening but which would have been inevitable even without them.

In the cultural sphere, the Muslim may easily absorb the Jew, who is often a keen student of Arabic literature. A tragic indication of this trend was afforded by the murder of Lewis Billig, Lecturer in Arabic Literature at the Hebrew University, while he was preparing a Concordance of Ancient Arabic Literature.

Writing to the *Palestine Post*, Mr. Neville Barbour, a well-known Orientalist, said:

"A young Egyptian man of letters came to stay with me in Palestine some time ago, with the express intention of writing a series of articles on the influence of Jewish culture on the rising generation of Palestinian Arab intellectuals. At the end of his investigations he abandoned the project, because he had come to the conclusion that, for all practical purposes, no such influence existed."

It would be a queer turn of fate if, after enduring persecution for a thousand years in order to keep their civilisation intact, the Jews lost it on their return home!

## JEWISH EVENTS IN REVIEW

(Continued from Page 13)

sult of such restriction 20,000 Jews will lose the means of making a living. The anti-schechitah law has already stimulated a similar demand in Lithuania. Anti-Semitic groups have submitted a memorandum to the Lithuanian government asking that schechitah be banned entirely.

Strong attempts are being made by the Polish government to control Jewish communal life. One of its major acts has been to dissolve the Warsaw Jewish communal council which attended to the interests of the autonomous Jewish community. In its place the government set up an "Advisory Council".

How to regard the attitude of the Italian government toward the Jews is becoming more and more perplexing. On the one hand the government is still extending the hand of hospitality to German refugees and to Jewish students from Palestine and Hungary. On the other, the government seems to be permitting unduly, if not participating in, the anti-Semitic utterances in the Italian press which have been increasing in intensity. Upon the first appearance in the Fascist organs of articles charging the Jews with not being unwaveringly loyal to the Fascist doctrines, assurance was given in well-informed circles that the accusations rep-

resented merely private views. Since then, however, the press seems to have gone out of its way to attack not only Italian Jews but Jews of neighboring countries. The Jews in France are made special targets of attack, it apparently being resented that the Premier of France, Leon Blum, is a Jew. The "Popolo d'Italia" broadly concludes that "Anti-Semitism is inevitable in countries where Semitism is emphatically displayed by its viciousness and intrusiveness."

In Tripoli, which has a considerable Jewish population, the Italian government has taken strong measures restricting Jewish activities. The Govern-



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or, Italo Balbo, displeased at the number of Jewish shopkeepers in the new part of the city, determined to require them to return to the old part where the Jewish quarter is situated. A decree was accordingly issued requiring all shopkeepers in the new section to remain open every day in the week except Sunday. "Tripoli is not Tel-Aviv", said the local "Avvenire di Tripoli" in justification of the decree.

Two Jews who refused to obey the decree were publicly flogged and a third, because of his weak physical condition, was instead sent to prison for three months. The report of the Italian paper is that the flogging was not intended to make the victims suffer but was merely intended as a moral measure.

\* \* \*

Jokes and humor are a very serious matter in Germany. There must be something wrong with them if they induce laughter, probably they have a Jewish origin. Thus it is that the *Deutsche Presse*, the organ of the Reich Union of the German Press, has solemnly appealed to all good Nazis to watch vigilantly over the joke columns of newspapers lest "Jewish dis-

A joke about politics, extravagant wives, henpecked husbands or about married life generally is regarded as an example of "Jewish poison."

## TOSCANINI CONDUCTS PALESTINE ORCHESTRA

(Continued from Page 4)

as befits it—every second word at the rehearsals is *cantare!* And what a singing it is—Toscanini and Schubert together! It is useless to waste words on the Mendelssohn Scherzo—for Toscanini's manner of playing it has long become history. And the "Oberon" overture: a triumph of the romantic in music with a second climax and a finale of such force as to be scarcely bearable!

But this does not alone explain the unique and unforgettable impression made by these Toscanini days in Palestine. We have to take the atmosphere into account—the great appreciation of the community (the Jewish people have a special talent for showing their gratitude) to the world-famous man who offered of his own free will to come to us, and the happy feeling that we have not disappointed him

(Toscanini is said to have told his wife that he had the impression of never having been so well understood as here in Palestine). Add to this the delight in the glorious orchestra which Huberman has bestowed upon us—the feeling of boundless gratitude to the Jewish violinist who has proved himself so great a Jewish patriot—the feeling of never being able to repay him the debt we owe him.

Nor must we omit the frame in which the whole was presented to us—Tel Aviv in all its fresh-washed winter beauty, the guests from all parts of the world—the happy, expectant faces and, best of all, the certainty of having gone one step further along the road. We build houses, universities, villages, towns—we build Hebrew schools—we have a Hebrew-speaking farmer and a Hebrew-speaking child; and now we have our Orchestra! It is our contribution (one of the biggest and most ostensible of any we have made) to the musical culture of the nations; and at the same time it is the expression of our unflinching will to stand on our own feet in the future in every branch of life.

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